N. S.
No. 31.

O the depth of ye riches both of ye wisdom & knowledge of God! how unsearchable are his judgments & his ways past finding out. For who hath known ye mind of ye Lord? or who hath been his counsellor? Or who hath first given to him & it shall be recompensed unto him again? For of him, and through him & to him are all things: to whom be glory for ever. Amen. Rom. XI. 33–36.

In ye opening chapters of this Epistle ye apostle takes a survey of ye moral state of ye world. He first turns his attention to the Gentiles, then as now constituting ye vast majority of our race. He beheld & described them as alienated from God – given up to a reprobate mind – a prey to malignant & sensual passions, hateful & hating one another, without understanding, without natural affection, implacable, unmerciful. Such was & such still is, the state of the heathen world.

The apostle turns from this appalling spectacle to the Jews, the peculiar people of God, to whom had been committed the divine oracles

, to whom pertained ye adoption, ye glory, & ye covenants, & ye giving of ye law, & the service & the promises. This highly favoured nation, though confident that they were a guide to the blind, a light of them wh. were in darkness, an instructor of babes, did not teach themselves, nor govern their own lives by the rules they prescribed to others. None understood, none sought after God, all had gone out of the way, there was none that did good, no not one. Their throat was an open sepulchre, their mouth full of cursing, their feet swift to shed blood, there was no fear of God before their eyes.—

Such was ye condition & character of the whole human family, as it revealed itself to ye eye of one divinely enlightened.— From this view of the condition of men, the apostle drew two inferences. First, that ye whole world is guilty before God — i.e. condemned — not only worthy of death, but under that dreadful sentence of endless perdition. Second, that from this condition of sin & misery, they could not by any possibility deliver

themselves. The law under wh. they were placed, though holy, just & good, could do nothing more than convince them of their just exposure to the wrath of God – It could neither impart strength to deliver themselves from ye inward power of sin, nor could it free them from the condemnation under wh. they groaned. All mankind, therefore, the world, ye whole world, were in this dreadful state of helpless sin & death. – This was not their original condition – God created man in his own image, in knowledge, righteousness & holiness. The only solution of the question, How this fearful change had been brought to pass, given by the apostle, is that it was by one man. By one man sin entered into the world, & death by sin, & so death passed on all men, for all sinned. It was by the offence of one, that the many died – it was by one man's disobedience that ye many were made sinners. This epistle opens, therefore, with a representation of a world of rational & immortal creatures, ruined by the sin of one man – brought by that sin into

ye condition of pollution, condemnation and helpless misery, wh. ye apostles describes as the actual state of all mankind.

Having thus exhibited the lost state of the world, the apostle presents the provision made for its salvation. The Eternal Son of God, through ye great love wherewith he love us, condescended to be made of a woman, to be made under the law, to fulfil all righteousness, to be made a propitiation for our sins, to satisfy divine justice, so that God can be just, in justifying the ungodly. This perfect righteousness of Christ, of wh. the law & the prophets alike spoke, is in ye gospel revealed for our acceptance; men are called upon to acknowledge their sinfulness, the justice of their condemnation, to renounce all confidence in their own righteousness, & to submit themselves unto this righteousness provided for them by God & freely offered to them in the gospel. All who do this are freely pardoned, and regarded as ~~accounted~~ righteous in ye sight of God, on account

of ye righteousness of Xt. imputed to them & received by faith alone.

They are thus free from the law — delivered from its sentence of condemnation, and from the obligation to fulfil its demands in their own person, as the condition of their acceptance with God — and notwithstanding their personal unworthiness are enabled & authorized to rejoice in ye assurance of the favour of God, whose love, or the assurance of whose love is shed abroad in their hearts, by ye Holy Ghost given unto them.

Being thus justified in virtue of their union with Christ, & reconciled to God, they become partakers of his life — The union between them & Xt their head is not merely a moral union of gratitude & sympathy, nor is it a mere federal or legal union, but it is spiritual & vital, analogous to that wh. exists between a vine & its branches, or the head & members of the same body. They are thus delivered from ye inward dominion of sin, & transformed into ye image of God, not by any mere natural or moral process of

reformation through ye energy of their own will, or ye objective power of ye truth, but by ye indwelling of ye Holy Spirit derived fr. Xt., wh. is an abiding principle of a new spiritual life. Of this life, ye body no less than ye soul, is a partaker, so that he that raised Xt. fr. ye dead, shall also quicken our mortal bodies through his Spirit that dwelleth in us.—

Those thus united to Xt. & led by his Spirit are the sons of God, & if sons heirs, joint heirs with Cht.; Being partakers of his life, they are partakers of his glory & of his kingdom. Nothing can ever separate them from his love; for whom he predestinates, he calls; whom he calls, he justifies; whom he justifies he glorifies. It is thus, that as by one man's disobedience condemnation, corruption & death have come upon all men descended fr. Adam; so by the righteousness of one, justification, holiness & eternal life come upon all who are united to Christ. Our union with Adam is a natural & federal union established in ye wise, sovereign & mysterious counsel of God; our union with Christ is, in one important sense voluntary, effected by faith & is, therefore, with all its benefits confined to believers.

The apostle having thus set forth the plan of salvation, comes in the next place, to speak of its administration. The main design of God, he teaches us, in ye mode of administration of the plan of salvation, is to exhibited it in its true gratuitous. As we are saved by grace, every thing is done to make that grace conspicuous & acknowledged - It is of grace t. God interposed at all for ye salvation of men - he was not bound to do it, as a matter of justice. Of course it rested entirely with him, whom & how many he would save. The terms on wh. he saves them are the renunciation of all claims founded on their own merits, & placing their confidence in ye merits of Xt. The power by wh. they are renewed, sanctified, preserved, & finally brought to heaven, is grace i.e. an influence flowing fr. a source out of themselves, & to which they have no claim, & on wh. they are entirely dependent. To make all this apparent God acts as a sovereign in ye administration of ye economy of redemption; It was at first revealed very obscurely, when ye knowledge of it seemed likely to perish he called Abraham; from all his kindred, as its depository; he chose Isaac, instead of Ishmael; Jacob instead of Esau,

in order to show that he had mercy on whom he would have mercy, and compassion on whom he would have compassion. When Xt came, it was only a remnant according to the election of grace who were called from among the Jews, the rest of the nation was cast off — & the gospel was given to the Gentiles — When preached to them, it was not the wise, the mighty or noble whom God called, but the foolish, the weak, the despised — in order that no flesh should glory in his presence. — And when he has thus in his sovereignty gathered a people from among the Gentiles, he will turn to his long forgotten, persecuted, & down trodden people — and bring them back into his kingdom — Before the advent the Gentiles were given up to unbelief; when Xt came the Jews were thus cast off; and the Gentiles called hereafter the Jews through our mercy are to obtain mercy. Thus God hath concluded, or given over all to unbelief, first the Gentiles, then the Jews, that he might have mercy upon all, or that his dispensations towards all may be a

manifestation of his sovereign undeserved kindness.

It is in view of this whole exhibition, of this representation of God's dealings with our race, of ye moral state of man, of ye plan of salvation, and of its administration, that ye apostle exclaims O ye depth of ye riches both of ye wisdom & knowledge of God! how unsearchable are his judgments & his ways are past finding out. For who hath known ye mind of ye Lord? or who hath been his counsellor? or who hath first given to him & it shall be recompensed unto him again? For of him, and thro' him, and to him are all things; to whom be glory for ever. Amen.

There are certain characteristics of the dispensations of God in reference to ye human race, here referred to, on which it may, with ye divine blessing, profitable for us to meditate.

I. Their mysteriousness. In considering how God had dealt, & was still dealing with men, the apostle exclaims, How unsearchable are his judgments & his ways are past finding out.

It seems to be a law of our minds to seek for unity

&consistency in all our knowledge. We are not content with knowing that things are, but are instinctively led to ask, how & why they are, & how they can be reconciled & harmonized one with another. To this law of our nature ye progress, compass & order of human knowledge are in a great measure to be referred. So strong is this tendency, so uneasy is ye mind under ye necessity of receiving apparently inconsistent facts, such is its craving not only to know but to understand, and such alas! its pride of intellect, that it spurns & chafes under the limitations imposed upon it; exalts itself into the position of a judge, refuses to submit to receive as true, even on adequate evidence, what it cannot harmonize with other truths, & renounces the allegiance due from ye lowest of finite intelligences to the infinite wisdom & rectitude of God. In other words, the natural tendency of man is to Rationalism; to making his own understanding the source, the judge & standard of all truth; receiving nothing on authority, nothing on trust, nothing which it cannot prove for itself, & so understand as to be able to clear from

difficulties & reduce into system. No man under ye dominion of this spirit can be a Christian. God's judgments are unsearchable & his ways are past finding out. We must either content to bow down before him in silent acquiescence in ye truth of his declarations & in the justice of his dispensations, on the simple ground that they are his, & he is God, & therefore must be true & just, or we must renounce the Bible. We cannot set our compasses & mete out the bounds within which God's word or providence must move. We cannot reduce all his revelations & all his doings to sys within the grasp of our understandings. Clouds & darkness are round about him. Touching ye Almighty we cannot find him out. Great central facts are plain as facts, and as far as they concern our conduct are sufficiently intelligible. But ye moment we attempt either to trace them to their source in order to account for them, or to bring them into harmony with other facts we are arrested by impenetrable darkness. We may plunge into it but we cannot dissipate it.

We may take for illustration the first of the great facts to wh. ye apostle Paul in this epistle

refers viz. the universal, total, & hopeless depravity of man, & his consequent condemnation & helplessness. As a fact nothing can be more certain. Ss. consciousness & observation unite their testimony in its support. No man can turn his attention to the state of his heart or to his life, without the conviction of sin forcing itself upon his mind. He may assume ye lowest moral standard his conscience can tolerate, and he will find that, if judged even by that rule, he is a sinner, and being a sinner worthy of death. And he will find too, in close contact with this conviction of sin, a consciousness of such weakness, that he can neither adequately atone for the past, nor keep his conscience free from defilement for the future. Entirely irrespective of ye question how he came into this state of sin & helplessness, and independent, & even in despite of any theory of responsibility he may have formed, he cannot free himself from this sense of guilt & weakness. His own heart condemns & God, he is well aware, is greater than our hearts and knoweth all things. — What consciousness thus assures

with regard to ourselves, observation proves to be true with regard to others. We have never seen a ^many^ free from sin. History preserves ye record of ^no sinless^ nation, tribe, or family. ~~of sinless~~ On ye contrary ye history of ye world is little else than ye history of sin. To these sources of evidence we have ye infallible authority of Him who sees ye heart, & who has declared with regard to ye race that there is none good, no not one. As to the fact therefore there can be no doubt. But when we attempt to account for this appalling fact, or to ask how it can be reconciled with ye absolute supremacy, & infinite goodness of God — or with his severe denunciations agst an evil wh. not one of all ye millions of men ^has escaped^, we are involoped in clouds and darkness. No ~~account~~ ^solution^ of this great great mystery has ever ^been^ discovered. It is now as profound a secret as it was a thousand years ago. The solutions wh. have been proposed only increase ye difficulty. They either deny sin, or they deny God. They either destroy our sense of ye universality, turpitude & power of the evil or they confound all our ideas of a holy & infinite God. Still ye fact remains, and God remains. Almighty, holiness

& a world of sinners. We can deny neither. We can reason neither out of existence, nor out of our faith. We cling instinctively to our confidence in God - we know he must do right, though his judg^ts are unsearchable, & his ways past finding out. &c.

Or if we turn to y^e plan of redemption, we shall still find the footsteps of God involved in impenetrable darkness. The very person of y^e Redeemer, God & man, y^e centre, core & essence of our faith, (without wh. all is a corpse) our confidence, joy & life, the belief of wh. alone makes us Christians, & without wh. it would be useless to be a Christian; the person of Xt. is y^e greatest of all mysteries. It is y^e great mystery of godliness, that God is manifest in y^e flesh. Having from our infancy been accustomed to think of the two things in connexion - of divine & human nature - we are not fully sensible of y^e infinite distance between them; & what a mystery it is y^t they sh^d be united in one person. This however is but y^e initial wonder of redemption. The substitution of Christ in y^e place of sinners, his vicarious obedience & sufferings, y^e nature of his union with believers, by which his righteousness becomes available not only to their pardon but their justification, & they become partakers of

his

life, are all matters of faith and of sight; matters which must be received upon ye authority of God, and wh. cannot be brought within ye grasp of our understanding. The judgments of God in reference to the whole nature of the plan of redemption, are unsearchable & his ways past finding out.—

Seeing however that God has ~~ye~~ thus permitted ye apostacy of our whole race, & seeing that he has made such mysterious provision for its recovery, what a relief it would be to our minds struggling under ye pressure of so much that is incomprehensible, if ye economy of redemption were only administered on some intelligible principles; if we could only see the reasons ~~why~~ of God's dispensations, & could reconcile them with our conceptions of his character. No one, we presume, will hesitate to admit, that as to ye administration of ye plan of salvation, God's thoughts are not as our thoughts nor his ways as our ways. We wd not have confined for 4000 years ye knowd. f. there was to be a Redeemer to one & that among ye smallest, of ye nations of the earth. We should have so ordered things that when the

Redeemer appeared, instead of being despised and rejected, every knee would have bowed before him, every tongue confessed that He was Lord, the Son of God, & Saviour of y^e world. And instead of allowing the gospel to draw itself by imperceptible degrees around y^e world, we would have sent y^e glad tidings on angels wings to every human family & given it a glad reception in every human heart. God has done the reverse of all this. – He left y^e world in darkness & sin for 4000 yrs. When Xt came, he was rejected by the whole Jewish people, save a chosen remnant, & since that time, he has sent the light of truth first to one people, then to another according to his sovereign pleasure. And among those to whom it is known, he allows it to be to thousands a savour of death. Here & there it takes effect. Those who experience its power know, as well as they know their existence, that it is of God & not of themselves that they are y^e worshippers of Xt, instead of being blasphemers and persecutors. – The only solution of all this, is Even so, Father for so it seems good in thy sight. –

Now when the Rationalist comes & tells us there is no difficulty in all this ~~no mysteries in y^e bible~~ – that God's judgments are not

unsearchable, nor his ways past finding out; when he undertakes to make every thing perfectly plain and intelligible, and admits nothing as truth which he can not thus reduce to reason; when he professes to account for ye origin of sin & its universal prevalence, to make ye person of Christ & the work of ~~Christ~~ redemption so simple that nothing of mystery remains about them; and to show that the dispensations of God towards nations & individuals, are all determined by perfectly intelligible laws of moral government, we feel that the relief he proffers can be obtained only at ye expense of our faith in the gospel; that to get rid of difficulties we must get rid of truth, for ye truths wh. Paul taught, were so beset with difficulties that his only relief was confidence in God.- When we ~~turn~~ look on the heavens at night every thing to ye eye of sense is disorder & confusion, a meaningless mass of luminous spots, to ~~the~~ an eye ~~of faith~~ enlightened they are ordered worlds, moving to a hair's breadth in their prescribed paths. seen & understood however only within narrow limits. all beyond is nebulous darkness. When a pedlar comes with his planetarium & tells us that is ye universe, & makes it all intelligible to ye understanding of a

child, we bid him take away his toy & leave us to wonder & worship where we cannot understand. It is only by ~~...~~ reducing the great truths & facts of the S.S. to ye narrow limits of ~~...~~ human reason, i.e. by destroying their very nature, that men endeavour to get rid of mysteries. If God is infinite he must be incomprehensible; if his wisdom & knowledge are infinite his judgments must be to us unsearchable & his ways past finding out. And if ye gospel is a revelation of his wisdom, it must be like ye universe perfectly plain & intelligible as far as is necessary for our guidance, while it stretches out in every direction far beyond the grasp of our feeble powers.— The man therefore who acts on ye principle of believing nothing wh. he cannot prove, or which he cannot explain & reconcile, cannot be a Christian.—

II. The scheme of doctrine unfolded by ye apostle is not only characterized by its profoundness & mystery, ~~it is~~ as opposed to bald rationalism — but by ye absolute supremacy & sovereignty wh. it ascribes to God. Who hath known ye mind of ye Lord? or who hath been his counsellor? or who hath first given to him & it shall be re-

compensed to him again."

The truth here contemplated is presented under two aspects. 1° God is absolutely independent of his creatures. 2° We can in no way place God under any obligation to us. – When it is said that God is independent of his creatures, it is not meant merely that they are not necessary to his perfection or happiness, but that in his knowledge, determinations & acts, he needs no counsellor & receives no aid. He does not derive knowledge from his creatures, He does not know things because they are, but they are, because he knowns & determines them to be. His determinations also are not suspended on the acts of his creatures, but the acts of the creature on his determinations; for he foreordains whatsoever comes to pass. This is only saying that the concatenation of events is not determined by fate, nor by blind unconscious nature, nor by chance, nor by the ~~wayward & its~~ finite knowledge & wayward will of man, but by the infinite intelligence, wisdom goodness & power of God – who governs all his creatures & all their

actions

in a way consistent at once with their nature and his own perfections. And finally, he is independent of his creatures because ye ultimate ground or reason of all his acts, is in himself & not in them. The final ground of all he does is the good pleasure of his will; that will however is ye sum of all wisdom & excellence. In saying, therefore, that the grounds of God's acts are in himself & not in the creature we only say, they are determined by infinite wisdom & goodness -

And when, in reference to the other aspect of the truth here contemplated, we say, that men can place God under no obligation, it is not meant merely that they owe their existence & all their powers to Him, but that they can merit nothing, and of themselves do nothing wh. places God under any obligation to grant them his favour. It is not of him that willeth, nor of him that runneth but of God that sheweth mercy. - Of these two truths - the independence of God & the dependence of man, - or of the one comprehensive truth - the supremacy and sovereignty of God - the scheme of doctrine unfold-
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in this epistle is a perpetual illustration. The same truths before referred to as exhibiting the mysterious character of the judgments & ways of God, may no less appropriately be cited in proof of his supremacy & sovereignty. - Why was Adam permitted to fall? Why did his apostacy involve his whole race in ruin? Why was salvation provided for man, when ye fallen angels were allowed to perish? Why was the knowledge of salvation for ages confined to the Jews? Why is the gospel now given to one nation & not to another? Why were we born in a Xtian & protestant country, & not among the heathen or papists? Why are our names enrolled among the worshippers of Christ instead of our being among those who trample on the blood of the covenant as an unholy thing? There is but one answer to all these questions, & that is found in ye sovereignty of God. It was not because Adam was worse than ye those angels who kept their first estate, that God left him to the freedom of his own will; it was not that apostate men were better than apostate angels, that salvation was provided for

the one & not for the other. It was not because the Jews were better than other nations, or Europeans than Asiatics, that saving truth was given to the former & not to the latter – And surely it is not because we are better than our neighbours that we are in the church & they out of it. The reason of all these dispensations must be sought in the supremacy & sovereignty of God, who gives to every one severally as he wills. – He is at once just & gracious. Those whom he passes by, ~~receive~~ suffer nothing but what is in strictest equity deserved – ~~and~~ while those whom he visits with his grace, find nothing in themselves to account for his distinguishing goodness.

Again, ye nature of ye scheme of redemption as unfolded by ye apostle is an illustration of ye truth that we cannot place God under obligation. It is a provision for ye undeserving & the helpless. The grounds on wh. it professes pardon & acceptance exclude the idea of claim of merit. It sets forth ye righteousness of Christ as ye only ground of justification before God; that ~~merit~~ righteousness cannot be accepted, without

a renunciation of all dependence upon any thing in ourselves. It represents men as dead in trespasses & sins; it holds forth the Holy Spirit as given for Christ's sake & through him, as the only source of holiness & life. It declares faith & repentance to be gifts of God; meekness, temperance, hope, love and all other Christian virtues as graces, i.e. the fruits of a undeserved divine influence on our hearts, so that the Christian is what he is, not in virtue of any thing in himself but by the grace of God. By the grace of God, says the Apostle I am what I am. There is no characteristic of the gospel more prominently presented, or more strenuously insisted upon than this. And there is no purpose of God more distinctly avowed than not to permit any man to glory in his presence. He that glories must glory in the Lord. To him he must ascribe the provision & revelation of salvation; to him that he has become acquainted with the truth; to him not to his own merit that he is pardoned & accepted. to his grace not to his own will that he is a penitent & a believer, & to the undeserved

continuance of that grace, that he is preserved fr. apostacy & ruin. So that absolute dependence upon God & entire indebtedness to him for our salvation, are taken for granted in the whole scheme of redemption. He is every where represented as supreme & sovereign & men as the undeserving & helpless [recipients of the blessings which he in his wisdom and grace sees fit to bestow] — He does all things after the council of his own will. For who hath known the mind of ye Lord? or who hath been his counsellor? or who hath first given to him & it shall be recompensed to him again?

III. A third characteristic of ye scheme of doctrine developed by ye apostle is, that it makes God all in All. For from him, through him & to him are all things; & to him be glory forever. Amen.

Every thing is, in the first place, referred to God as the great first cause — He devised the whole scheme of creation, providence & redemption. It had its origin in the eternal councils of his will. To his power all creatures owe their existence & their powers. Nothing is, but because he determined it to be.

7\. In the second place, it is by his omnipresent power & wisdom that all things, are carried on & controlled. And in the third place, it is to him, to the manifestation of his glory, that they all tend as their last & highest end. — As this is true of the universe as a whole – so it is specially true, of the plan of redemption. It was the unsuggested counsel of his own will. It was a [illegible] hid for ages & from eternity in God. He devised the whole plan – & gradually unfolded it to the admiration of principalities & powers in heavenly places, by the dispensations of his grace. In the execution of this plan every thing is through him; it is by his sovereign power & authority every thing is done; & his efficiency ~~which~~ gives success to all the means of his own appointment. He through all & in all, pervading by [illegible] & his means chosen. And to him & to him alone, the infinite God, the Father, Son & Spirit, the glory consequent on the consummation of this plan, must accrue. He is the last & highest end. It is not therefore either ; happiness or the holiness of his creatures, which God has proposed as the great object either of creation or redemption, but

his own glory; the outward manifestation of his ~~own~~ inward excellence. This is y^e highest conceivable end of all things; that to wh. all creatures are directed to strive; that wh. y^e blessed Redeemer always proposed to himself; and which from the fact that it is the highest & the best secures ~~and~~ comprehends within itself all other right ends.—

The doctrines discussed by y^e apostle in this epistle, concerning the apostacy and moral state of man, the plan of redemption, & mode in which that plan is administered, filled his mind with ~~awe~~ adoring wonder. He saw that they transcended human reason, that they could not be brought down, ~~m~~apped off, or dissected into a regular logical system intelligible to y^e understanding. They appeared to him as manifestations of a Being whose judgments are unsearchable & whose ways are past finding out. He saw in them the exhibition of the supremacy & sovereignty of God & the dependence of man. And he rejoiced to ~~recognise~~ acknowledge that they set forth God as all in all — the beginning & the end, the Alpha and Omega, from whom, through whom & to whom

are all things. os

If ye exposition of the text now given be correct it may I. serve as a test of character. The SS. teach that ye effect of conversion is to bring ye mind into conformity with truth. The renewed soul just in portion in wh. it is enlightened sees ye excellence & propriety of ye representations of ye Bible concerning ye character & ways of God. Sympathy, therefore, with divine truth is evidence of conversion, & repugnance to that truth is evidence of an unrenewed heart. This of course is true only of what really belongs to ye word of God, & is true in reference to all the doctrines of that word in proportion to their importance. There are certainly few clearer indications of a mind's being unreconciled to God, than malignant opposition to what God declares himself to be, or to what he claims as his rightful prerogative. If therefore it is true that God's judgments are unsearchable & his ways past finding out; if he claims to be a sovereign in the distribution of his favours, to be independent of his creatures & especially of sinful men; if he has presented his glory as the highest end of all things, & held it up as the great object at wh. we should aim, then a rationalistic spirit is

an unchristian spirit; then that hard, logical, uncompromising temper, wh. follows out a principle to all its results, in despite of ye protest of our moral nature & the authority of ye word of God, making both bend to the remorseless authority of ye speculative understanding, feeble serving as it is, is ye very opposite to that child like temper wh. Ct. declares to be necessary for admission into ye kingdom of heaven. Then too a spirit of self-justification, and of self righteousness, & self dependence; a disposition to claim pardon, a grace or heaven as due to our merits or our efforts, is opposed to the gospel, wh. represents men as undeserving & dependent & God as rightfully a sovreign in the distribution of his favours. And then also, & then especially, if ye glory of God does not appear to us ye highest & most worthy object, to which all others must be made subordinate, & to wh. they shd be made to give place, we are out of sympathy with God & Christ & with all holy beings.

II. This subject is no less a test of doctrines than of character. ~~If~~ As ~~conformity~~ sympathy with ye truth is an evidence of conversion, & repugnance to ye truth an evidence of an unrenewed heart; ~~then~~ so the conformity or opposition of any

8\. particular doctrine with leading principles of the S. ~~must be~~ is a criterion of its truth or error. If a doctrine purports to do away ~~the~~ with all that is mysterious in religion - to ~~bring it all within~~ adjust it all to the standard of common sense, & bring it all within y^e compass of y^e understanding; or if it militates with the gratuitous nature of salvation; or y^e sovereignty of God; or if its tendency is to ~~ex~~ exalt man & lead him to place confidence in himself, it is out of keeping with y^e SS. & cannot be true. —

Bible according to common sense

III. If the doctrines above stated are true their practical effect must be good. It must be healthful to the soul to be brought under their influence. It must tend to subdue pride, & every other sin, & to promote humility, reverence confidence in God & all other christian graces to be brought ~~in~~ to contemplate the unsearchableness of his judgments & ways to God; to look up to Him as a sovereign on whose grace we are entirely dependent, & to regard his glory as the highest possible object of desire & pursuit. And further if these doctrines be true they must furnish safe & proper rules for the guidance of those who desire to be saved. If salvation is ~~a gratuity~~ of grace, it must be sought as a gratuity, which

may be righteously withheld, and not as a matter to be merited or ~~claim~~ earned. If God is a sovereign in dispensing his grace, then he must be acknowledged as such by those who would obtain his favour. If men are not only condemned but helpless, then their first step towards salvation is fully to feel & acknowledge their true condition. In short the state of mind wh. these doctrines are adapted to produce, is ye very state to wh. God promises eternal life. Instead therefore of quarrelling with the mysteriousness of ye gospel; or with the sovereignty of God; or with ye gratuitous nature of salvation; let us submit to all God's demands & consent to be saved on his own terms & to his glory. If we thus yield ourselves to him, he will glorify himself in our salvation. For he saves all who are willing to be saved on the terms which he has proposed.

Preached in ye Chapel Jany 2d. 1847.
Dr Cuyler's — March 21st 1847.
Dr Potts N. Y. April 25th 1847.
Dr Krebs N. Y. Feb. 20th 1848.
Second Church Princeton June 1848
Dr Davidson N. B. Feb. 25. 1849.
Dr Phillips N. Y March 11th 1849
Mr Schenck Oct. 28. 1849.

Lawrenceville June 9. 1850.

Mr Lee, Rahway Jan. 26. 1851.

Chapel Feb. 16. 1851.

Second Church, Princeton, July 31. 1853

D. Magie July 30. 1854.

Seminary Chapel Feb. 24. 1856.

Seminary Chapel Oct. 14. 1860.

Seminary Chapel Sepr. 5th 1869.

106.

Hymn 12. Ps. 113. Ps. 100

Hymn 4. Ps. 106. Ps. 97. Hymn 9

2d 3d

Ps. 106

Hy 9

4 12

Great God how infinite art Thou – Hymnal 32

To God the great, the ever blest. " 14

Shall foolish, weak, short sighted man. ~~236~~.

Amazing grace &c 236.